

460 ETHNOLOGY

601 It became apparent to me, when I was collecting kinship terminology, that actual genealogical connection was an important factor in Tiwi kin classification, and also, of course, in determining expected behavior. It is ~~perhaps~~ for this reason that I have always viewed the system of preferential marriage as concerned with actual second cross-cousins rather than with classificatory cross-cousins however distantly removed. First cross-cousins are definitely considered a "little-bit-wrong-way." Unfortunately my actual genealogies are too few and too shallow to shed much statistical light on the problem. It has also occurred to me that with extreme polygyny and obligatory remarriage there should be more first and second cross-cousins available to Ego than with monogamy or limited polygyny.

601 With their strong preference for unilateral cross-cousin marriage it might be expected that the Tiwi would have a Sudanese type of cousin terminology in which cross-cousins would be terminologically differentiated on the basis of whom one could and could not marry. When I phrased this question to my women informants, however, I could find no such discrimination. Women do, nevertheless, make a terminological distinction between cross-cousins to whom they are technically married before birth and those whom they may marry in the future when and if their Type A contract lapses.

585 Here I must interject some additional ethnographic information.
881 At the conclusion of a girl's puberty ceremony, she returns to the camp of her husband (*imbunsi*), where she is painted. Then her husband and his brothers, all of whom she also calls *imbunsi*, line up with the youngest first and the actual husband last. One by one they hit her with a feather pompom (*tokwiinga*) until the husband's turn arrives. At this point the girl runs, and her husband pursues her, catches her, and makes her kneel by a tree, which is marked. I have chosen to regard this ritual as a marriage ceremony in which the Type A contract is finally validated with all its ramifications. The fact that the husband's brothers are terminologically classed even at this time with the actual husband and play a part in the marriage ceremony may be regarded as validating the continuance of the Type A contract through successive remarriages (of Type A2) to the younger brothers of the original holder of the contract.

587 If a woman survives all her *imbunsi*, she becomes eligible to marry any of her other cross-cousins, either matrilineal or patrilineal, through contracts of Types B, C, or D. It is these cross-cousins, who did not become auxiliary "husbands" under her Type A contract, to whom she applies the term *maweninya* or its variant, *mawenini*.

601 Terminology in the First Ascending Generation

11 *irigani*: father; also FaBr, FaFaSo, FaFaBrSo, MoMoFa, MoMoFaBr. Affinal application: MoMo, MoMoMoMo, HaMoBr.

12 *igani*: mother; also MoSi, MoMoDa, MoMoSiDa, FaFaSiDa. Affinal application: FaWi, MoMoFaWi, HaFaSi.